159 feeding. Each time she puts him down, he sits up, cries and crawls onto her lap. Kneeling in her lap
862 he tries to grasp her breast. She pushes his head away. He rolls onto his belly on the ground, kicks
152 his toes into the sand for a few minutes and then falls asleep. Whenever he is seen these days he is playing continually with his penis. Sometime later, when he wakes, his mother puts him outside the cookhouse. The railings of this are too high for him to climb over. He finally succeeds in entering the house by bending back the screen-mat tied to the railings, poking his head through a gap in the railing and tumbling into the house headfirst. His mother says he always enters the house in this way, "just like a baby getting born." She says weaning time is hard for the child. He cries all the time because he cannot get what he wants.

861 Discipline of children is secured in two ways: either by physical punishment or else by threats designed to arouse fear in the child. Discipline-frustrations are of the following order:

[843] For bodily hygiene: as soon as a child is old enough to walk, an older person, either parent or sibling, leads it to a proper place outside the house. A child old enough to be about by itself is expected to leave the house to attend to its bodily needs. Should it fail to do this, parents scold, threaten to whip and often do whip the child across the buttocks.

Physical punishment: A mother sends her son (12:0) to feed the family pigs. The boy goes off in the right direction but stops to play a game of marbles. His mother keeps her eye on him, continually calling out to him to get along to the pigs. After about half an hour, with the boy still playing marbles, the mother asks a man going in that direction to bring the boy back to her. The man carries the boy back on his shoulders. The mother puts down the infant she is nursing and whips the boy severely with a coconut leaf switch. A group of her friends sit around unconcerned. The boy finally runs from her into the house where he picks up an empty coconut and hurls it at his mother. It goes wide. His mother pays no more attention to him. Crying, the boy rolls on the ground for a while, then goes off to feed the pigs.

809 Threats: Parents threaten toddlers by telling them that animals, e.g., pigs or ducks, will get them if they disobey commands, or else that ghosts will eat them. Ghost threats are common at nightfall. (Fear of supernaturals is very strongly grounded in Pukapukan psychology.) Spitting or pretense of spitting at misbehaving children is also a common method of discipline.

693 In connection with all types of discipline the eldest boy in the family has special privi-
865 leges and powers over his younger siblings. He may whip his younger brothers or sisters if they disobey any of his commands.

157 Aggressive behavior towards younger or older siblings of the same or opposite sex appears to be common in Pukapukan. According to one excellent informant most children were unhappy if there were no younger brothers and sisters in the family. When her eldest son was about eight years old, he asked his mother to give birth to a sister for him. His mother said she would and when she later told the boy she was pregnant, he was very happy and assured her many times that she was going to bear a female child. According to his mother this boy never showed any jealousy towards his younger siblings while they were still in-

793 If the priest has been wholly attentive to his duties, and has
834 been continent the night before the favor is asked, then the
226 gods turn a favorable answer and fishing is successful.

227 [See 1: Beaglehole and Beaglehole, p. 58--analyst.] A
286 kaloma net, e.g., a net used for small beach fish, is made of uka, 10-12 fathoms long, and 6-9 feet deep. It might require 2-3 years to make. The mesh is very small. Vai pule shells were attached to the bottom of the net to serve as weights, and sections of pukama wood were attached at the top to serve as floats. Hauling ropes of kawa tau were served with uka, and attached to the ends of the net.

854 The Pukapukan infant is fed when he is hungry. He plays
855 when he has energy. He sleeps when he is tired. He does
863 any or all these things at any time of the day or night, almost any time, because he mercifully does tend to sleep for most of the night, provided he is young enough, and when he is older, what matters it if he does or not? He can look after himself by this time and so not trouble his elders. The Pukapukan child has no feeding difficulties. If he is not hungry, he does not eat. The oler child takes his food share: away, and either stores it up for a hungry hour or else shares it with another. Nor has the child any excretory difficulties. He is not badly scolded if he dirties his mat; the mat is easily cleaned and so is he by being dropped into the sea. And soon, since no one pays much attention to his excreta, and excretion is considered as natural in this society as eating, he soon learns to go to the sea himself whenever he has need to.

764 [See 1: Beaglehole and Beaglehole, p. 162--analyst.] (From Pau--doubt as to accuracy) Gravestones for children: small stones of any material about 8-9 inches high. Young boy, not wakatane: the stone is placed in the ground with its long side upright. Young girl, not w'wawine: the stone is placed in the ground with its long side on the ground. Children will be buried close together, with the head and feet stones touching those of the next grave. There is no feeling about keeping apart in death wale atua even if they should happen to belong to the same po. Stones for children will be unshaped punga.

285 Note that the making of baskets with handles was not an old
177 Pukapukan custom, but has been introduced, most likely from Raratonga. Even today these baskets have not any other use save as Bible carriers on Sunday. Their place in Pukapuka was